Volume LXXVII CHICAGO, August 17, 1916 Number 25

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

"Do you think the glory of America would be enhanced by a war of conquest in Mexico? Do you think that any action of violence by a powerful nation like this against a weak and distracted neighbor would reflect distinction upon the annals of the United States? Do you think that it is our duty to carry self-defense to the point of dictation in the affairs of another people?

* * * * *

"Gentlemen, I am willing to play for the verdict of mankind. Personally, it will be a matter of indifference to me what the verdict on the seventh of November is, provided I feel confident that when a later jury sits I shall get their judgment in my favor. Not in my favor personally—what difference does that make?—but in my favor as an honest and conscientious spokesman of a great nation.

"The easiest thing is to strike. The brutal thing is the impulsive thing. No man has to think before he takes aggressive action, but before a man really conserves the honor by realizing the ideals of the nation, he has to think exactly what he will do and how he will do it.

* * * * *

"I have not read history without observing that the greatest forces in the world and the only permanent forces are the moral forces. We have the evidence of a very competent witness, namely, the first Napoleon, who said that as he looked back in the last days of his life upon so much as he knew of human history, he had to record the judgment that force had never accomplished anything that was permanent."

From Address to the New York Press Club, June 3rd —*Woodrow Wilson*

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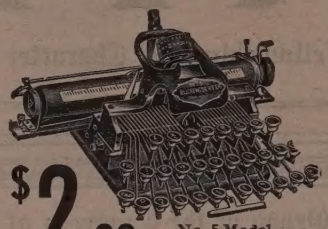

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CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVII. THURSDAY, AUGUST 17, 1916. NUMBER 25.

THE VISION

I thank my God
That I may see the shadows of the cloud upon the hills;
That I may hear the under-tone that through the forest thrills;
That I may see a color and be glad;
That I may see a form and be at peace;
Hear a chord and then be sad.

And though with pen or brush or stroke
I may not bear a part,
I thank my God He lets me hold
The vision in my heart.

—*Ellen Dunwoody.*

The Craftsman.

Miss Ada L. James, the tireless worker for suffrage and temperance in Wisconsin, says:

> The less a politician knows and cares about the legal needs of women, children and the home the more ready he is to assume the responsibility of legislating for them. The man with the worst record in our state senate has most often assured women that it is entirely unnecessary for women to come to Madison as he will represent them. The men who sincerely wish to represent women and the home are eager to have women represent themselves.

One of the best posted pacifists in the country, himself a tireless worker and most efficient publicist in the interest of Peace, writes: "Jefferson's, Holmes's and the forthcoming book by the Editor of UNITY constitute the three best books on the peace question since Gladden's 'Forks of the Road'." To these we would like to add Nasmyth's "Social Progress and the Darwinian Theory" and Frederick Howe's "Why War?"

Our Dumb Animals gives the genealogy of the St. Bernard dog, which it seems originated in the fourteenth century, being a cross between a shepherd dog from Wales, a Scandinavian cross-breed, half Great Dane and half Pyrenean mastiff. The last pure descendant perished under an avalanche in 1816. But St. Bernard blood has been distributed throughout the world and the blood can never perish. Let blind patriots and dogmatic nationalists study this story and be led to look beyond their boundary lines and behind their "country's flag."

Our Dumb Animals for August has an interesting account of a Horse Reformatory, a place where wicked army horses are sent to be reformed. Here man-eating and man-killing horses "become so docile that they will eat sugar out of a lady's hand. Hundreds of vicious horses have thus been treated. The whole process has been filmed under the title of "Reforming Army Outlaws" and will soon become one of the attractive exhibitions at the movies. We commend this to the teachers, preachers and parents. They may learn something that will apply to human law breakers.

Not all the Mary glory or maternal piety was confined to medieval times or finds expression in the work of the old Masters. The memorial bronze group by Cyrus E. Dallin is now one of the art attractions of the Mary Institute of Washington University, St. Louis. It was erected in honor of the revered headmaster, Edmund H. Sears, shows motherhood and womanhood, or, it may be a teacher with a receptive girl on either side, her open book on her lap. It is a creation which must command the attention of artists and moralists. Here is spirit, thought, love, science, education revealed in the aspirations of religion. Here is something prophetic in the art world. The man with the sword steps aside that womanhood as teacher and mother may come in for her share of praise and aspiration. We are obliged to the *Congregationalist* for offering this beautiful reproduction as its frontispiece in issue of July 27.

A contributor to the *Christian Work* reports a conversation with Dr. Clifford, the great English Baptist preacher. During a motor ride through the West Midland country in England they were scarcely ever out of sight of a chapel. Finding in one district of twelve thousand people twenty chapels, in another of eight thousand people, fourteen chapels, and out beyond other districts with scarcely a handful of houses but each with its own "badly supported Bethel," he exclaimed, "Can all these places of Free Church worship be necessary?" He further said:

> Believe me, there is no future for any of us except on the basis of a return to the simple position of the New Testament. While it may be true that something of an immediate and practical nature might be attempted here and there in fusing churches together, I feel there is need for circulating the ideas on which the new movement bases itself. It is a change of thinking that is requisite. However anxious some of you may be to get on and to do something, that will have to be done—a change of thinking not so much in the direction of retaining the current practices of the churches—fashionable or otherwise—as in the direction of a return to the simplicity and strength of New Testament principles and facts of church life.

The political study of Illinois always brings humiliation to its citizens. The down state agricultural

communities are over-shadowed, perhaps corrupted, by the seething political caldron of the great metropolis. Whichever party is in power, that party for the time being is the hotbed of scandal, corruption and misinterpretations. Just now the Republican party is torn by schisms and factions. Out of this turmoil the name of Morton D. Hull has been brought forward as one of the many candidates for the position of governor. Mr. Hull has had a notable record in the State Legislature. He has always stood on the side of clean politics; if not always for progressive things, always for decency and honesty. It is hardly to be expected that such a man can secure nomination, for the primary laws of Illinois are loaded in the interest of politicians. But should he be nominated the decent voters of Illinois, who we believe are always in the majority, would take heart and thank heaven for the chance of voting for a high-minded, clean-handed man, and Illinois would rejoice in the election of such an one.

The Army and Navy as Peace Makers

General Leonard Wood of the United States Army, at the gathering of the National Educational Association, seems to have turned the tide and secured the passage of the modified and very ambiguous endorsement of military training in schools. In his address he had much to say of the superficial teaching of history. "You can search the history you teach and you will find no instance where the officers of the Army and Navy got you into war." Certainly it is a superficial reading of history that does not recognize the fact that perhaps the most terrible war in history preceding the present, our own Civil War, was aided and abetted by the Army and Navy forces of the United States. Who was it fired the first shot on Sumter? Who was it marshalled a rebellious army through the great struggle from Bull Run to Appomattox? It will be the everlasting humiliation as well as pride of West Point that it furnished the efficient leaders of the lamentable rebellion. The present writer laid forty-seven days in the trenches of Vicksburg in order to recover for the United States the cannon which the army and navy department had placed at the service of the brave men who fought and died for a wrong cause. If the history of the United States teaches anything, it teaches that army and navy officers may lend themselves to treason and wield their power in ways that retard the wheels of progress. The army and navy men trained by the government rushed to Mexico in '48, lending their enthusiasm to what General Grant called "the most unjustifiable of wars." The impatient clamor of army and navy men inflamed the country with the cry, "Remember the Maine!" "Remember the Maine!" which precipitated the war with Spain, which as history clearly shows, was avoidable and lamentable in its results. The one clear blunder of President Wilson's administration, as it seems to us, was the feverish and untimely occupation of Vera Cruz, made in response to a clamor provoked by the demand of a subordinate officer that a technical salute should be fired to "the flag" that had received a technical insult at the hands of a lawless chieftain. This same chieftain, we are told, hastened to apologize for an unintended indignity offered to a "Major".

This small experience of the United States tallies with the horrible tragedies now being enacted in Europe. The bloody business from Paris to Petrograd, from Berlin to London, from Vienna to Constantinople, has been inspired and sustained by men first made wise and then mad in the business of war. The army and navy lords, not the teachers, poets, scientists, preachers, or the humble men of toil, are responsible for the horrible and wicked holocaust. It is dangerous to play with edged tools of any kind. The time will come when a clearer vision will add; it is wicked to play with edged tools whose source and chief mission is the business of destroying life.

The Society of Friends, at their annual meeting in Nebraska for 1895, met this same demand for military training in public schools more squarely, and to our mind far more divinely, than did the teachers in their recent New York meeting. We find the 1895 resolutions reproduced in the *Friends' Intelligencer* for July 29:

Whereas, All history shows that war and its attending evils is a relic of barbarism, at best but a passionate means of deferring justice, whose blood-written pages should never have darkened the pages of a nineteenth-century history, the repetition of which could and should be rendered impossible by proper legislation, and

Whereas, The peace-loving people of this country and of our State of Nebraska, are deeply concerned in regard to recent legislation by our National Congress looking to the establishment of military training in our *free* public school system, and

Whereas, Realizing that what we put into the schools of our country will appear in the life of the nation, and, we believe further, that such training will engender a spirit of militarism that will not only be detrimental to the peaceable interests of our country, but will also inculcate erroneous ideas of true patriotism and statesmanship, and

Whereas, All war-like tendencies are inimical to good government, contrary to the spirit and teachings of the Scriptures, and retrogressive to the universal "Brotherhood of Man" (which is the essence of reform), therefore be it

Resolved, That we, through the Lincoln Executive Meeting of Friends, respectfully and most earnestly petition thee, Silas A. Holcomb, Governor of the State of Nebraska, to use all proper influence within thy power to discourage militarism in all its forms, and to prevent, if possible, the introduction of military training into the public school system of our State.

The triumph of the militarists in New York has been much exaggerated by the militant press. The little "joker" at the end of the resolutions ameliorates while it does not destroy the belligerency. What begins as a doubled up fist ends with the open palm.

Let the resolutions be read clear through always and let the following overlooked part be duly emphasized.

The National Education Association records its conviction, that the true policy to be followed, both by the school and by the nation which it serves, is to keep the American public school free from sectarian interference, partizan politics, and disputed public policies, that it may remain unimpaired in its power to serve the whole people. While it recognizes that the community or the State may introduce such elements of military training into the schools as may seem wise and prudent, yet it believes that such training should be strictly educational in its aim and organization, and that military ends should not be permitted to pervert the educational purposes and practices of the schools.

We agree with the writer in the *Friends' Intelligencer* that General Leonard Wood "is doing a real service to the country when he lectures the teachers on their "superficial" teaching of history, and gives the world a specimen of the lessons that are drawn from it by a typical army officer." The writer further says:

From the question of the younger brother of Jesus far back in the centuries, *"From whence came wars and fightings among you,"* down to the inquest headed by that great historian and teacher of England, James Bryce, into the deeds of the German army in Belgium, the solemn answer still comes, *"From the lusts that dwell in your own members."*

There is no lust like the lust of *power*. The army officer has almost absolute power over the men of his command. From Herod and Pilate down to Napoleon and the Kaiser, all history shows us the corrupting effect of military power. Yet even the Kaiser, it is said, struggled at the last against war, but was overborne and forced into it *by the officers of his army and navy.*

"Democracies," says General Joffre, "do not want war." The drift of all the great peoples of the world toward democracy and away from war is so evident that militarists like Roosevelt and Wood evidently feel that they must do their best to stem the tide. They find a strong support in the one incurably aristocratic institution that remains in our democracy, namely, the regular army. And so extreme is their devotion to the army that if the facts of history do not fit in with the maintenance of an army, then history must be altered to suit the necessities of the case. If teachers have imbibed the idea that great armies have in the past drawn nations into war, then they have read history too "superficially," says General Wood; it is really the teachers that have got the country into trouble, and the soldiers that have got it out!

It is not accidental, this conflict of army ideas with school ideas. If we are to have compulsory military service, if the civil power is to be subordinate to the military, then subordination must be taught in the schools, the soldier must be superior to the teacher, and must dictate how history is to be taught, as we are told is done in German schools to-day.

IN THE DAISY FIELD.

If all the daisies whispering
Had voices and could really sing,
What purring little silver words
Their songs would have, like songs of birds!

The dearest daisies that I see
I am inviting home with me;
But will they miss the meadow wind,
And all the daisies left behind?

What if I get them home, and then
They beg me for their field again?
I thought of asking one or two
Whether our garden wouldn't do,
And whether homesick daisies can
Grow little wings like Peter Pan!

—*Grace Hazard Conklin.*

THE PULPIT

Christianity and Civilization's Crisis

IV.

Jesus Doctrine of Non-Resistance

A Sermon Preached at Abraham Lincoln Centre, Sunday, August 6, 1916, by Harry Foster Burns, Pastor, First Congregational Church, Oshkosh, Wis.

"Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smitheth thee on thy right cheek, turn to him the other also." Though Jesus was not the originator of the doctrine of non-resistance; he gave it clear and terse expression in the words just quoted, and with them the teaching is associated in our minds. I invite you to consider with me the meaning of non-resistance as understood and practiced by Jesus.

When a lad in High School, I heard a sermon on this text which left with me the distinct impression that however ideal this teaching might be, it was not such as I could consistently follow in my relations with other boys on the school ground. I felt I had not yet reached the state of perfection where I could passively turn the other cheek to some rough bully who might strike me vigorously in the face. The ideal seemed impracticable in the kind of world I knew at the High School. This judgment seems to be rather general. Even preachers, the men whose task it would seem to be to urge the practice of the ideals of the Christian religion, do not hesitate to say regarding the teachings of the sermon on the mount: "As ideals they are beautiful, but as things are now in this world, they can not be consistently practiced." That this is to nullify, to devitalize ideals of our faith, they do not seem to see. It is a practical denial of the worth of the ideal to say it will not work in this world; for if it can not serve to guide life here, then, pray of what use is it to life? If we should take these preachers at their word and act logically we should throw the ideals of the sermon on the mount out the back door as useless bric-a-brac, and substitute for them, serviceable ideals.

But if non-resistance means that we shall follow a passive, acquiescent, do-nothing policy; while evil is allowed to have it way in the world, then, will every man worthy of the name say: "Our more instinctive and strenuous piety forbids that we should continue Christians." Life can have meaning and value in the world only as it serves to make this a better world through the resistance of the evil and through fostering the good. Then, to slothfully, cowardly, weakly acquiesce, while evil men have their way with the world, would not only be to offer the prizes of life to its despoilers, thus making this the worst of all worlds; but it would at the same time turn our lives into empty, meaningless existence. Strong and good men, then, will resist evil as they will foster the good, and will have a sense of the religious significance of such conduct. What then, shall we say of the teaching of Jesus?

Jesus, here again, has suffered at the hands of his friends. He has been, as I hope to show, mis-

interpreted, misrepresented, misunderstood. To get the full meaning of the words of our text, we need to recall, that Jesus is here speaking of the New Righteousness which is to mark the lives of those who follow him. That new righteousness is to be an inner righteousness in contrast with the external, formal, rule-keeping of the traditional teaching. It will spring from the heart. During the discourse he gives several illustrations of this truth. His hearers had been taught that they should not kill, but with keen insight, confirmed by psychological study today, Jesus taught men not to allow the emotion of anger, from which murder springs, to have place in their hearts. It had been said, men should not commit adultery; but the new righteousness required that they should not allow their hearts to become the harbor for the thoughts which lead to adultery. The law of love for neighbor and hatred for enemy led to the question of casuistry, "who is my neighbor?" but the new righteousness would lead men to find the abundant life through genuine interest in the well-being of even the one who had done them wrong. It was thus that men were to get on in this business of living with their fellows; in the task of building a life that should be permanently interesting and satisfying, rich and worthful in its experience.

Likewise it is regarded the fourth illustration of this new way of living with men, which forms our text. When one had been wronged the old rule of conduct was: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." This law was based upon the principle of even-handed retaliation. It gave legal sanction to the primal brutal instinct to strike back, even making this a matter of honor; and serving to restrict this retaliation only to the measure of the injury first done. This is the way men of low mental and spiritual attainment still live. The feuds of the South in the past century furnish illustration of how such a principle of conduct works. There were men who gave their entire life, and spent their entire resources in "getting even" with an enemy who had done some wrong to them or their forebears. Not content with this they passed the task on to their sons, so that the energies of generatons were consumed in this useless, mutually destructive retaliation.

Now what Jesus said was: "Inhibit that primal instinct to strike back; there is a better way to win the victory; direct your fighting energy into new channels, where it will have power to transform the enemy into a friend, thus overcoming evil with good." To the disciples of the new righteousness he said: "If you know no better way to overcome evil men than by following the principle of even-handed retaliation, then, don't resist it at all. It is better that the evil done you should go unavenged than that by striking back you should should become the doer of evil, and should serve only to increase the evil already done, and fan more vigorously the flames of hatred." From his point of view, it was better that the lost eye should he unavenged than that there should be two eyes lost, and two men giving themselves to evil.

So much for the negative side. This is what the new righteousness required that men should not do. What untold suffering, what waste of men and wealth, might have been saved the world had the political leaders of Europe had eyes to see and hearts to follow this law of human relationships. Then, they would not have set the world on fire, to (ostensibly) avenge the assassination of one man.

But there is another—a positive—side to this teaching of non-resistance. I have spoken of what the new righteousness requires we shall not do in resisting evil. I must now speak of what we must do in resistance of evil. And let it be understood once for all that Jesus teaches and Christian faith requires a positive courageous resistance of evil. Evil men must be resisted. The only question is as to *how* we shall resist. The thing to determine is how we may do it most effectively. Paradoxical as it may seem, Jesus' doctrine of non-resistance implies most effective resistance to evil. We have noticed the way not to do it; let us now see the ways in which evil men may be resisted. In the following suggestions and illustrations, I am indebted to the book "New Wars for Old" by John Haynes Holmes, Pastor of the Church of the Messiah, New York City.

When the Tory Education bill was passed in England during the minstry of Mr. Balfour it was looked upon by non-conformists as a piece of rank injustice. The bill taxed non-conformists for the support of the schools of the established church, where things were taught diametrically opposed to the faith of these non-conformist citizens of the Empire. There was a great outcry against the measure and at first some violent rebellion. But better counsels prevailed and under the leadership of Dr. John Clifford there came into being a movement known as the passive-resistance movement. These passive-resistants resorted to no violence but calmly and steadfastly refused to send their children to the Anglican schools, and likewise refused to pay the tax imposed by the new bill. In some instances their goods were confiscated for the tax and in a few cases the resistants were thrust into jail; but they remained steadfast. This consistent action brought the matter prominently to the attention of the people and it was one of the strong influences which led to the overthrow of the Balfour ministry. This illustrates the first method we may choose in resisting evil—the method of passive-resistance. The word to emphasize there is not passive but "resistance." It is a way of resisting evil; not always the best way; but sometimes the only way.

Jesus did not always follow this method. He drove the money changers from the temple with lashes. That was the best method for the task in hand, which was to arouse those sordid, morally blind, robbers of the people to a sense of the ennormity of their turpidity; which led them to even make the house of God a den of thieves. The expression of intense moral indignation was the way to accomplish this purpose. But passive resistance was practiced by Jesus when the soldiers came for his arrest and he turned to Peter with the words, "put up thy sword." Here again was choice of tool suited to the work in hand. The evil men in this case were not the soldiers, working under command, but the narrow-minded office holders of the established religious organization who were holding the minds of the people in the grip of their dead dogmas. This control could be broken only by the ultimate expression of the life of the God of love. That meant the cross, and Jesus went to it

triumphantly knowing that in this final proof of faith he would "draw all men unto himself." It was passive resistance, but it was RESISTANCE in the most effective way for the purpose in hand.

But other more aggressive ways need mention. We are thinking all the while of evil men, and how they may be resisted. By nature man is endowed with reason. He is therefore open to the force of thought. By the very mechanism of his body he is ruled by motives and is therefore amenable to the appeal of suggestion and pursuasion. Simply because man is mind and not body alone; because he is spirit and not flesh alone; he may be approached, influenced, conquered, controlled, more effectively on the higher plane of reason and suggestion, than on the low plane of brute force. Of this truth history furnishes many illustrations. Here is one. When Cataline, Roman Senator, had started his conspiracy against the empire, Cicero might have put it down by brute force, calling to his assistance the armies of the empire. But this force Cicero declined to use. Instead he arose in the senate chamber to recite the case against Cataline, to indict him to his face, to challenge him to seek acquittal or to withdraw from the senate, to call upon his fellow citizens to note the facts and to expell the traitor. The men of Rome responded, they drove the conspirator from the senate, hounded him from the country and banished him from the Empire. Thus Cicero resisted evil not with a legion but with orations, and he succeeded without bloodshed in putting down the most dangerous conspiracy that ever threatened the life of the Roman Empire.

From the standpoint of human progress force is futile, while the more spiritual forces of thought and reason and love do all that gets done in the world. In "The Terrible Meek" Charles Rann Kennedy says that Jesus was put to death for "saying a few words." His explanation of this is that "the only things that get done in the world are done by words." Nothing is so potent as thought; nothing so irresistible as words clearly and consistently spoken. In spite of its apparent "foolishness" preaching goes forth with a potency that no power of kings or of armies can resist. Captains and kings depart and their work goes with them but the words of the real prophet continue and do their work long after the dismembered body of the seer has been buried. In flaming words Swinburne has declared this truth:

> "And shall ye rule, O Kings, O strong men? Nay!
> Waste all ye will and gather all ye may,
> Yet one thing there is, ye shall not stay,—
> Even thought that fire nor iron can afright."

Often you hear that the civil war ended slavery in the United States. The truth is not there; else how came it that slaves were freed in other parts of the world—namely the British Empire—without a war over the matter? It was not the war then that freed the slaves but the fact that the people came to believe that slavery was both economically and morally wrong. The best that the war did was to quicken interest in the issue thus hastening the education of the people. Further proof that it was truth and not war that freed the slave is found in the fact that while the amendment to the constitution, adopted at the close of the war, gave the negro both freedom and the franchise, he really came into possession of only the former. In some of the Southern states today the negro is not allowed to vote in spite of the constitutional provision for this right. The explanation is that the people of those states do not yet believe that it is right that the negro should vote. Human progress waits upon the power of thought and truth, not upon brute force.

The truth is force does nothing. It was once believed to be capable of defending the purity of the faith, and men who taught contrarywise were promptly put to death. But force failed, and the method has been abandoned. It was once thought to be the way to preserve order in the schools and obedience in the home; but now teachers and parents have found a more excellent way. Force was once accepted as the only way to control criminals and to discourge crime; but experience proved differently and today the best minds are using with great effectiveness the forces of reason and love. These are the effective ways of resisting evil.

Another method of resisting evil must be set forth. It is the way of love, of good-will. Here is a force, the potency of which in human association, and social control, we have hardly begun to appreciate. So far as we have gone, we know that wherever love has been allowed to act 'love never faileth." Once men captured their wives and held them by force. Now wise and good men through fidelity and love bind their wives to them with a potency which no mere brute force could ever exert. It is love, mutual goodwill, sense of kinship, community of interest, that binds men together in groups, and makes it possible for the life of the group to continue. Love extends that feeling of kinship. It begets love; thus turning potential enemy and destroyer into friend and protector. A notable illustration of this is in the history of William Penn and his followers in their relations with neighboring Indian tribes. You recall the thrilling story. Penn and his followers, unarmed, met the savage redskins on the banks of the Schuykill River. The Indians were already suspicious of the whites because of the experiences of other tribes. But Penn with a few followers gathered with the Chiefs and made to them an address in which he said: "The Great God hath written his law in our hearts by which we are commanded to love and to help and to do good to one another. We are now met on the broad pathway of good faith and good will, so that no advantage is to be taken on either side; but all is to be openness, brotherhood and love; while all, are to be treated as of the same flesh and blood." For more than seventy years the Quakers lived in the midst of these savage peoples, unarmed but true to the spirit of this address, and in all that time they lost not a single man, woman or child at the hands of the Indians. With other colonies the Indians were continually at war; but they uniformly respected and held sacred the territories of William Penn. Verily, when love acts, it "never faileth."

Here then are the ways for successfully resisting evil in the world; not by even-handed retaliation which serves only to increase the ill-will from which evil flows; not by appeal to brute force which ever fails as a means of resisting evil men; but by the higher spiritual forces of reason, of truth, of love. We are thinking of evil in human relationships. There a lie can always be met by the truth; hatred can be

met and overcome by good will; desire to do injury by the will to do good; attempt to destroy by effort to serve. And it is only thus that evil can be conquered.

To refer again to the war; may it not be just because the old lie that the way to have peace is to prepare for war was not met by the truth; was not resisted in the only way it could be done successfully, that war came as the fruitage of the false teaching The churches were in large measure subservient to the state, and the state was the exponent of brute force, created by it, and counted successful as it appealed thereto. The people of the churches who, had they possessed insight into the teaching of Jesus at this point would have known better, did not see the truth, or if they saw it did not declare it with consistent determination. The failure to resist the evil allowed it to have its way in the world. And out of the suffering untold, we pray that there may come for the church in Europe, and no less for the church in America, a determination to make her voice heard in the streets and gates of the city; a spirit that will send her to the housetops to proclaim her message of the potency of spiritual forces, of the sure reward of evil; and a heart of courage that will send her onward in this God-given task, without regard to who may desert her and who may oppose, assured that "love never faileth."

CLOUDS.

Sometimes there's a flock of sheep
  Traveling landward, where the grass
Grows so green and fresh and deep,
  They might crop it as they pass.

Sometimes there's a school of fish,
  Slowly swimming out to sea,
Perch or mackerel, as you wish,
  Scales as bright as scales can be.

Now a castle rises there,
  Broken casements, turrets rent;
Here a bit of crazy stair,
  Or a ruined battlement.

And anon, a mountain peak
  Shines beneath eternal snows,
Where the venturous might seek
  For the little Alpine rose.

Or, perchance, a face looks out,
  Like a seraph's faint and far,
Just to see what we're about,
  In this distant star!

—*Mary Newmarch Prescott.*

MY FRIEND.

He hides among the rushes tall, he hurries through the grass,
He knows the birds and nodding flowers, and all the winds that pass;
He runs across the daisy-fields, I cannot make him stay,
Then down the hill, beneath the bridge, across the white highway.

He whispers to the tasseled grass, and airy butterflies,
The far-off stars look down on him, the arching summer skies;
He lives outdoors in sun and rain, and happy he must be,
My merry friend, the singing brook, so brown, so wild, and free.

St. Nicholas. —*Alix Thorn.*

International Peace; The Challenge To America

An Address Delivered at the Isles of Shoals Conference of the Free Religious Association of America by Rev. A. L. Weatherly, Lincoln, Neb.

Two short years ago it almost seemed as if "the desire of the ages" was about to be fulfilled. The democratic movements, which had been gathering momentum for centuries, were thought by many to be at the point of ultimate victory. In spite of rumours of war, the violent efforts of makers of munitions and the painful wail of miltarists who bemoaned the decadence of the age, the imagination of the peoples was captured by the social and industrial problems of the day. Old age pensions, accident, sickness and out-of-employment insurance, taxation of unearned wealth, sanitation and public health, conservation of material and human resources,—these were the questions debated in the parliaments of the world.

Budgets for military purposes were voted grudgingly and only on the theory that somebody else was going to make war. "Preparation was solely for national defense." The Inter-parliamentary Union, born in the brain of an English workingman, Sir William Randall Cremer, was meeting annually attended by thousands of the law makers of the nations. At these conferences Peace was the subject that roused the members to the heights of a holy enthusiasm. At these meetings it seemed as if the dawn of "the day" of "The Parliament of Man, the Federation of the World" was at hand.

The greatest organized expression of the spirit of democracy and internationalism, The Socialist Movement, had grown until it numbered its adherents by millions. In great world congresses socialists pledged themselves to the living ideals of peace and brotherhood. Some of the leaders of this greatest of modern political movements were urging that the socialists of the world should oppose armaments for even defensive purposes.

The National and International Trade Unions, with their millions of members, were insisting that some other method than war should be found for settling differences between nations. Fraternal delegates carried messages of good will to the trade unionists of other nations. Companies of workingmen went from one country announcing that men of all nations were brothers. Vast crowds of workers gathered to receive these apostles of humanity. The applause of those attending these meetings penetrated even the halls of the kings.

The influential press of these two great labor movements thundered "Peace" in daily, weekly and monthly editions. The challenge of Marx to the toilers of all lands, "Workers of the world unite; you have nothing to lose but your chains," seemed so near to realization that those who sat in the seats of the mighty trembled. The *Corda Fratres,* organized in the name of peace bound together thousands of the students of the universities of all lands in one great brotherhood. Official conferences and congresses met to consider matters of international concern.

The Peace Movement had gone through the stage of

scoffing and abuse. It had become pre-eminently respectable. Millionaires endowed bureaus and foundations for the purpose of study and the dissemination of knowledge not only in regard to the peace movement but also to all matters relating to the international organization of the world. Peace societies abounded in every land and on the islands of the sea. Militarists expressed their despair at the growth of this movement. They deplored the fact that they could not gain the ear of the people. They feared that the vast machinery that they had developed at such cost and labor would soon be fit only for the scrap heap. If not turned into pruning hooks and plow shares it seemed to bid fair to become *ferric oxide,* which is to say rust. Peace Congresses, national and international, met annually to give evidence of the faith their members had in the possibility and practibility of peace and world organization. The Peace Movement was gathering force with the advent of every new invention that stimulated trade and industry. The great captains of modern business were beginning to see that Peace and Commerce were twins born of Goodwill. Financiers realized that in peace there was security and in war possible disaster. In meetings of bankers and manufacturers the subject of peace was seriously discussed. It was no longer an academic question. It was no more the exclusive property of the dreamers of the world.

Since the time of Dante plans had been offered for the organization of the world. But we had seen two Hague conferences and the establishment of the World's Court which had already passed judgment on questions that once would had have involved in war the nations submitting them. We had before us the fact of over six hundred disputes between nations (having been) settled by arbitration. Treaties existed pledging the nations to judicial settlement of many matters in regard to which differences of opinion might occur. Under the leadership of our own Secretary of State we were actively engaged in securing treaties of arbitration with all the countries of the civilized world. These achievements had stimulated the minds of men of international vision to devise plans for the next step in world organization. These were the subjects of discussion and resolution before scientific, commercial and religious associations. Chambers of Commerce and Boards of Trade resolved in favor of one plan or another for the next step in the federation of the world.

The churches were at last beginning to take seriously the teaching of the Master. Stimulated, it is true, by a great endowment by one of the captains of industry the churches of America were taking the lead in concentrating the Christian sentiment of the world on the subject of peace and were calling upon mankind in the name of the Prince of Peace to establish the conditions for an enduring peace. Religious leaders of all nations were meeting to consider plans for united and aggressive action in behalf of the ideal of brotherhood.

Even in the far off East these movements which we think of as belonging to the West were stirring and moving the life of the ancient peoples. In China the democratic movement had swept a dynasty from the throne. The same movement had penetrated the thought of India. Stimulated by the thought of younger peoples this ancient race was beginning to ask for a share in the life of the world. In Japan the wave of reaction which followed the war with Russia had only hindered and not entirely engulfed the democratic movement. The Peace Society of Japan and the American-Japanese Society were hopeful evidence of the intermingling of the thought of the East and the West.

Out of ancient and broken Persia had come the Bahaist movement. Out of the very heart of Mohammedanism came a prophet who promised to do what Christianity had failed to do,—convert the Mohammedan to the ideals of the Nazarene. Wherever the mind of man turned there he found signs of hope. The Pioneers of the Spirit were finding their way into the Promised Land.

But no survey of the forces making for internationalism just previous to the beginning of the present war can omit to mention one other great movement which carried upon its banners the star of hope, which promised then and promises even now to be a mighty power in taking mankind to the Delectable Mountains from which the children of men shall have a vision of the Kingdom of God on Earth.

For English speaking peoples this movement is a century old. Mary Wolstoncraft's "Rights of Women" marks the beginning of a new spoch in the history of democracy. Since then the struggle of women "for a place in the sun" has encircled the globe. It has made itself felt in every civilized nation on earth. The striving of women for political equality is only one form of the recognition of the duty of women to have a voice in every question that effects the welfare of mankind.

The urge of the spirit of democracy has left untouched no portion of the human race. Women, under the spell of its magic touch, have sprung to positions of power and authority. During the century which has elapsed since that gifted English woman plead for the recognition of the rights of women this movement has gained such strength that it has changed to some extent the status of her sex in every civilized country. But more than that it has changed, in fact revolutionized, the thought of men in regard to women. This movement has been essentially intellectual and spiritual. It has used the tools of reason and appealed to the ethical sense of men. It has grown to tremendous proportions by its dependence on the mighty irresistible power of the ideal. Such a movement is essentially democratic and fundamentally a peace movement. The supreme evidence of this is the fact that, when every other international organization was acknowledging defeat or falling into wailing ineptitude, the international organizations of women survived the storm. When peace societies had given up in despair; when peace leaders were advocating a "do-nothing" policy the women of neutral and belligerent countries stemmed the tide of hate long enough to hold the most important peace conference that the world has ever seen. It was an easy thing for the representatives of the nations to meet "in the piping times of peace," but for these women to meet when men's passions were inflamed by the lust of war was an heroic deed.

International Councils of Women had been held before the Women Peace Conference at the Hague. They were a pledge to humanity that some day the

women of the world would revolt from the task of raising boys to be cannon fodder. They were assurance that the time was coming when women would no longer go down "into the valley of the shadow of death" to bring children into the world to be the pawns of diplomats. The Women's Movement was evidence that the dawn of a new day was at hand. It brought the glad tidings to a world, weary with the terrible burden of defensive armaments, that the chains which bound men to the old order were about to be broken.

Small wonder then that a famous professor of history in a great university said dramatically, at a banquet given in honor of the great internationalist, Baron Constant d'Estournelles, "Peace is at hand. What we need to do is to reach out our hands and take it." We are not surprised when a scholar like Lord Haldane says that if the war could have been put off a few years it never could have happened.

And then the "impossible" happened. The huge but only partially organized forces of democracy were swept off their feet. The highly organized machinery of the old order carried the day. The legitimate fruits of preparation for war fell from the overburdened branches. The war was on. With the terrible weapons of "defensive warfare" in their hands men found themselves in the grip of a monster who knew no mercy, who felt no love. Men who did not hate, men who believed in brotherhood, plain folks from farm and workshop were hurled against one another as the shells are hurled from mortars. The forces of internationalism, of brotherhood and love seemed to be overthrown and trampled into the earth.

And yet on the very battle line itself the primal and eternal instincts of men began at once to manifest themselves. Hate could not triumph long over humanity. We began to hear of the fraternalization of men in the trenches; of deeds of kindness that blotted out of our book of remembrance deeds of horror. Wounded carried off the field of battle enemies, no, not enemies but brothers, who were more severely wounded than themselves. Friendly greetings passed over the lines that separated men engaged in the competition of death.

Two Christmas days have passed since that fateful day. On both of these the spirit of goodwill could not be restrained. Men forgot the mad passion of war. All along the tragic line men celebrated the birth of Him who taught that the peacemakers are the children of God. On Christmas eve soldiers in arms against one another sang together the solemn and beautiful strains of "Heiliege Nacht."

I asked an English marine, who had been on the Goliath when she was torpedoed in the Dardanelles and who was rescued half dead from exhaustion after being two hours in the water, if the boys in the trenches in Flanders had not suffered from the severe cold of last December. It was a heavenly vision that came to me with his unexpected answer, "I am sorry for those German boys in Poland." I asked, "why." "Because the Germans are not used to the awful cold," was his quiet reply.

The phantasma of racial hatred disappears as mist before the rising sun in the presence of the warm and tender passions of the human heart. On the Swiss border of France a train of wounded German soldiers drew up along side of a train containing wounded French soldiers. The Frenchmen were carrying flowers given by their admiring countrymen. As the train bearing their enemies came up they cried out not words of hate but of tenderness and compassion. They said, "Here come the Germans. Let us give them our flowers. We may have wounded them." And they showered their brothers with the eternal symbols of man's love for man.

"Racial Hatred" is the production of the fevered imagination of "cloistered minds." It does not exist in the world where men live, suffer and love. "In the land where hate dies," we have proven that it is a horrible dream engendered my selfish dynasties and by men whose very profession depends on the cultivation of hate. There has been written one hymn of hate but over against it are the thousands of hymns of love that have been sung on every battlefield of this war. There have been deeds of wanton cruelty born of the passions let loose by the hell of war but alongside of these there are countless deeds of tenderness, mercy and compassion. So I say to you all is not lost. God is not defeated. The great ideals of humanity have not been overthrown. The forces of brotherhood though scattered are not annihilated. All that we hoped for two years and more shall come true. Over and above the strident cries of half crazed men in the bayonet charge, drowning out the horrible roar of monster cannon, stilling fearful cracking of machine guns and echoes of exploding shells and mines are the words of the prophet, "and war shall be no more" which are sung in the hearts of millions of men.

A German soldier said to a friend of mine: "I do not know of a single soldier in the trenches who is not willing to die if the sacrifice of his life will prevent any war occurring in the future." How significant are the words of a colonel of a German regiment, "No man who has seen this terrible thing can do anything else than pledge himself that this can never happen again. The nations of the world must organize so that there never will be another war." A Yorkshire lad marched into the trenches for the first time. A moment after he had taken his place he was lying dead with a bullet in his brain. A Scotchman whom this "mother's son" had relieved said to his comrade as he marched to the rear, "We will not be men if we do not go from city to city on our return home telling the people that this must never happen again."

A new thought about killing men in war has come to the common soldier. An English soldier who killed a German boy in a bayonet charge is a raving maniac in a London hospital. A French "trench cleaner" lying wounded in a hospital calls himself a "murderer." A captain of a transport loses his position rather than carry any more men to the slaughtering pens. The testimony which can be heaped heaps on heaps is that for the first time the glamour of war has not concealed the hideousness of it. Men are caught like Laocoon and his sons in the grip of mighty serpents but unlike the ancient prophet they know that their sons shall escape from the coils of these monsters. We know that their task is the world's task. Goethe said, "Men must find themselves among men." And together the race of men must march into the future.

It is a piteous cry for help that comes to us from the

battle fields of stricken Europe. To the pleading of men is joined the beseeching words of wives and mothers. The call to us is the ancient Macedonian cry, "Come over and help us." Added to this are the voices of the people of the little nations unsubmerged as yet by the torrent of war. War is their destruction and in preparation for war there is for them no possible hope. Their safety and future lies in the ability of the world to find a rational basis of organization. Hemmed in by the sea and the wall of fire they look to the powerful democracy of the New World, to the land of opportunity, for leadership and help. They too are crying, "Come over and help us."

And what reply are we making to the suffering, to the struggling, the weary ones of earth? Across the seas the nations are bleeding themselves white. They are being burdened with debts that will bend the backs and break the hearts of generations to come. We are told that we must condition our reply by the new facts that have arisen since the war began. There are new facts. But every one of them is an evidence that we have less to fear, if we ever had occasion to fear, each day that the waste of life and treasure goes on. But one great fact stands out above every other and that is that the peoples of Europe are looking across the seas to this great democracy for leadership in the organization of the world which is to follow this war. And our reply at the present time is for the most part not one of love but of hate. Incited by makers of armaments whose lust for profits has perverted their moral vision, blinded by a continuous insistence that we are facing unknown perils, aroused to a passion by well organized method of playing upon our fears, we have been led into an orgy of preparedness which the lovers of humanity who suffer from "preparedness" behold with consternation. Screaming headlines and "conscript parades" call our people to arms. With the peoples of the old world pledging themselves that this war shall be the last, we are arming ourselves for another with feverish haste. When our brothers to the south of us are starving, we are urged to send them not food but bullets.

We are voting an army and navy budget greater than any other nation ever proposed for "defensive" purposes. No wonder that men in belligerent as well as in neutral countries are filled with dismay. Is it possible, they say, that in America will be laid the foundation for another war that will defeat our plans and everthrow our hopes. But this reply is not, thank God, the reply of the real heart of America. The great masses of the people are not organized. Humanity formulates slowly the words of God to the children of men. The challenge of the hour to every soul is to aid in the making of the reply of the real America known to all the world. The demand of the Eternal to us is to hold higher than ever the holy banners of Brotherhood and Peace. To fail to do so is to desert God. To refuse to do so is to attempt to stem the mighty urge of the Infinite. That station porter in Hamburg who asked if he might shake the hand of a man who was working for peace typified Europe calling to America for help, and the peace man symbolized in his person the America that we by the help of God shall reveal unto the world. The German soldiers who returned a ten-mark bill given as a gratuity, saying, "Use it for peace work," was a pledge that Europe will follow our lead. Was ever a challenge more noble or more alluring ever delivered to any people? America is offered the leadership of the world. But it is not a leadership in military power. This is a will-of-the-wisp. It is a leadership of spiritual and moral power. It is for us to highly and seriously resolve that this crown of glory shall not be put from us. The American who would prevent our taking it is false to every tradition of our beloved country which makes it great, and every ideal that makes it powerful among the nations of the world. The challenge to us as individuals is to give our strength, yea, our lives,, to the help of mankind in this hour of need.

"Preparation for war" as a means of peace has gone forever into the scrap heap of God. The Federation of the World is the next lesson set before men in the text book of the Eternal. Our problem is what form shall it take; what means shall be used for its attainment.

Lovers of men, gird up your loins; set yourselves with resolute and undying courage to the task that is before you. Send by the angels of God the message across the seas, "We are coming, brothers; we are coming, sisters; we are coming, little children, one hundred million strong, flesh of your flesh, kin of your kin, to help. We will sail in God's good time in ships laden with love to join you in the foundation of the Parliament of Man."

When that day comes the shores of Europe will be thronged with the people of many nations who will hail us as friends, brothers and lovers. And it shall be said of us as a Dutch paper said of the Ford Peace Party, "These people come not as ordinary tourists. They are those who have not lost faith in humanity. They are not Pro-German, or Pro-French, or Pro-English, or Pro-Italian, or Pro-Russian, but they are for Humanity. They cannot fail."

This is our glorious task. At its fulfillment the peoples of the great nations and the little nations will rise up and call us "Blessed." They will sing the song of the psalmist, "How beautiful are the feet of them that bring glad tidings." We cannot stand in the presence of God and deny this glorious Challenge.

THE HAPPY GARDENER.

When you die, earth-lover,
Flowers shall be your cover,
Braver than the purple pall
Spun to veil dead kings withal.
You are weaving, day by day,
Beauty for the sun to slay,
The fleeting pageant of delight
That dwells within a garden bright.
You this Persian carpet spread,
And named it a sweet-william bed.
You painted this great lambent screen
Of larkspur, lilied white between.
You hang vine garlands, low and high,
Ripe for Bacchus, reeling by.
You are the over-lord of grapes
And plums, and all alluring shapes
To win the eye and tempt the tongue,
Globed liquid honey, leaves among.
Living, you, an earth-born guest,
Are of men the mightiest;
And when you die, earth-lover,
Flowers shall be your cover.

—*Alice Brown.*

THE STUDY TABLE

Book Notes

INTO THE LIGHT. By Bruce MacLelland; (New York, R. F. Fenner & Company.) Books of this sort have apparently a very wide circulation. It is one of many which have for their theme, "Be good and you will be prosperous." Success, financial success, is the reward of the good life. The "law of attraction" brings us into communion with God. "One of the quickest methods is to use this law to help improve your financial condition by building up the idea that prosperity is for you." As an evidence of the value of the practice of the law of attraction, the author tells the story of a man who was loaned money by a banker with which to finance a stock speculation by means of which in a short time a profit of $12,000 was made. Surely here is evidence that the life of the spirit is worth while. There is in this book, as in many others like it, much talk about the beautiful life; of gentleness and sweetness of character; but these, says the author, are the qualities which will enable you to "make money." It is a far cry from this message of a "practical man" to the teaching of him who said, "What shall it profit a man if he gain the whole world and lose his own soul." If there is any teaching that is dangerous to the souls of men, it is this that they have a right "to appropriate" to themselves of the world's wealth what they think they need for their development.

PARADOXICAL PAIN, by Robert Maxwell Harbin, M. D. Sherman, French & Co., Boston.

Most of us seek to avoid all the pain we can. A painless life is thought to be a perfect life. But Dr. Harbin assures us that pain, physical, mental, and spiritual, is essential to life and health. A little disease is better than none or too much. A little anxiety is better than none. Effort is the cost of life and effort means pain. A pain that is an indication of danger or a revelation of a striving after health is beneficent. Sorrow that illumines life is good for us. That which was pain may become, if it teaches us how to live, a real joy. This is the paradox.

The book contains a survey of recent medical progress in the discovery of the function of beneficent germs. The evil effect of sterilized food for the adult as well as the infant is shown to be due to the absence of those safeguards of the body which Nature has provided. The story of the battle of the leucocytes and the bacteria reads like a fascinating story of adventure.

Dr. Harbin uses the analogy of physical to mental and spiritual pain to lay the basis for a theory of the conduct of life. He intersperses moral and spiritual idealism with a good deal of Poor Richard's maxims of the "Be good and you will be happy" sort. Some of the chapters might have been written by Samuel Smiles. And yet it is a wholesome philosophy which points out the value of temptation, defeat, of disappointment and even disaster.

Some will disagree with his implication of a double standard for the sexes, but this follows from this argument that the young man must from his nature resist greater temptation than a young woman.

The absence of anxiety in the mind may mean a diseased condition of the soul as the absence of pain means that in the body. Effort and self-sacrifice are the conditions of a healthy life. While the book as a whole has the interest of a sincere and thoughtful study of the problem of life, yet it is marred again and again by faulty generalizations on subjects without the author's own field of investigation. The reader of books written by Darwin, Kropotkin, Drummond and others on the subject knows that it is not true to say that "The spirit of altruism belongs entirely to men and nothing analogous to it can be found in the animal kingdom." W.

THE SUNDAY SCHOOL

The Growth of Christianity

Stepping Stones Across the First Christian Centuries from Paul to Luther

Being the Sixth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

XXII.
The Black Death

For I say unto you that earth and heaven are not two but one. "Dream of John Ball."—William Morris.

There are no more inspiring pages of history than those which concern themselves with the two or three hundred years covering the creative age of Christianity, in which England literally blossomed as a rose garden into the magnificence of its universities and cathedrals. This history is written solidly into the political life of England. But it is pathetic that the Christianity that inspired the construction of St. Martyn's Abbey at Glastonbury, was the same Christianity that desecrated it and made of its stones a highway, for many. Ours is the difficult task of acquiring that power that would appreciate both this Christianity that built cathedrals and universities and the Christianity that developed the iconoclasm, which we deplore of the Reformation.

Into this period, filled with inspiration and beauty and art, came a gruesome scourge, the Black Death, which almost depopulated vast territories in England. It however reconstructed her social organism, gave a death blow to feudalism and gave rise to a democracy which through a sort of labor union movement pushed its way to the front.

Our encyclopedias list many plagues. We hope the last has passed and can scarcely think of America or Europe being swept with such plagues as yellow fever, cholera, smallpox or scarlet fever, all unclean diseases and avoidable by obedience to plain, simple rules of sanitary science.

An authoritative account of the Black Death is given in Green's History which states that,

Of the three or four million who then formed the popula-

tion of England, more than one-half were swept away in its repeated visitations.

Thousands and thousands of acres of land went unharvested and farms went untilled.

The Encyclopedia tells us:

Contemporary observers agree that the disease was introduced from the East; and one eye-witness, Gabriel de Mussis, an Italian lawyer, traced, or indeed accompanied, the march of the plague from the Crimea (whither it was said to have been introduced from Tartary) to Genoa, where with a handful of survivors of a Genoese expedition he landed probably at the end of the year 1347. He narrates how the few that had themselves escaped the pest transmitted the contagion to all they met. Other accounts, especially old Russian chronicles, place the origin of the disease still further to the east in Cathay (or China), where, as is confirmed to some extent by Chinese records, pestilence and destructive inundations are said to have destroyed the enormous number of thirteen millions. It appears to have passed by way of Armenia into Asia Minor and thence to Egypt and northern Africa. Nearly the whole of Europe was gradually overrun by the pestilence. It reached Sicily in 1346, Constantinople, Greece, and parts of Italy early in 1347, and toward the end of that year Marseilles. In 1348 it attacked Spain, northern Italy and Rome, eastern Germany, many parts of France including Paris, and England; from England it is said to have been conveyed to the Scandinavian countries. In England the western countries were first invaded early in the year; and London in November. In 1349 we hear of it in the midlands; and in subsequent years, at least till 1357, it prevailed in parts of the country, or generally, especially in the towns. In 1352 Oxford lost two-thirds of her academical population . . . Gabriel de Mussis describes it even in the East, before its arrival in Europe as a bubonic disease . . . Hecker calculates that one-fourth of the population of Europe, or 25 millions of persons, died in the whole of the epidemics.

Our interest in this scourge rests not so much in the medical facts as in its sociological bearing. This terrible mortality reduced the available labor, broke up the feudal system that connected the laboring man with the soil on which he was born, to which he was chained in a sort of geographic slavery, and turned him loose. He became at once a bidder for the highest wage and thus broke up the tyranny of the medieval system. The laborer was in demand and persisted in charging his employer, although Parliament tried to fix a maximum wage and to compel the man to stay where he belonged, making of the wandering laborer a fugitive under the law who could be arrested and returned. All these remedial measures appear in statutes, but never again did the working man become the slave of feudalism.

In this connection comes the story of John Ball, a kind of Father McGlynn, the Monk, who led a popular revolt against aristocracy, represented by landed conceit and military achievement. Of the many charming things written by William Morris nothing is more charming than his "Dream of John Ball." William Morris, the greatest story teller in English literature, in a dream slipped back into the time of John Ball, joined the procession on to London. John Ball had mustered discontented laborers and leading a sort of fourteenth century Coxey's army, besieged Parliament in London for relief. This monk who so keenly felt the throbbing life of the day, was imprisoned and probably lost his head eventually. William Morris describes him as

. . . clad in a long dark brown gown of coarse woolen, girt with a cord, to which hung a 'Pair of beads' (or rosary as we should call it to-day) and a book in a bag. The man was tall and big-boned, a ring of dark hair surrounded his priest's tonsure; his nose was big but clear cut and with wide nostrils: his shaven face showed a longish upper-lip and a big but blunt chin; his mouth was big and the lips closed firmly; a face not very noteworthy but for his grey eyes well opened and wide apart, at whiles lighting up his whole face with a kindly smile, at whiles set and stern, at whiles resting in that look as if they were gazing at something a long way off, which is the wont of the eyes of the poet or enthusiast.

In Morris's dream John Ball speaks to the people:

Ho, all ye good people! I am a priest of God, and in my day's work it cometh that I should tell you what ye should do, and what ye should forbear doing, and to that end I am come hither . . . Ah, my brothers, what an evil doom is this, to be an outcast from the church, to have none to love you and to speak with you, to be without fellowship! Forsooth, brothers, fellowship is heaven, and lack of fellowship is hell: fellowship is life, and lack of fellowship is death: and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them, and the life that is in it, that shall live on and on forever, and each one of you part of it, while many a man's life upon the earth from the earth shall wane.

Read the stories of John Ball and Watt Tyler. The latter, who seems to have been the militant spirit in this movement was at the root of that modern thing, the labor union. Resent it as we may, deplore it as we must, discount the method often, when laborers began to organize, and stand together, and feel their mutual problems and stand for mutual rights, then humanity took a new heart, progress had a fresh start. Never strife between capital and labor but left the problem a little higher up, a little farther up. No employer of labor would be willing to go back to the status of labor in America that antedated the rise of the labor union. No band of Jewish sweat-shop women have made a struggle but that the struggle has left all women-kind a little nearer self support, self reliance, and self respect. This is the conclusion, if you take a long enough measuring rod, from John Ball down.

The story is a painful one which tells of the injection of intelligent labor into the growth of Christianity and the right of the laboring man staving to the front, beating priest, king, lord and capitalist. It is also a complex story and studied sociologically an interesting one. It reminds us that this age which laid the foundations of so many splendid things, gave us the radical Watt Tyler, the poor man's agitator, as well as Robin Hood, the gallant outlaw, so polite to the poor man, so thoughtful of women and children but who "swatted" everybody who could go horseback. The ballads of this time are very revealing. A slogan quoted by Morris runs:

When Adam delved and Eve span
Who was then the gentleman?

It is hard to bracket together the lost glories of Glastonbury and the story of the Black Death that so nearly depopulated England but which led to the reconstruction that gave civilization a new start.

This lesson suggests many questions. What is to be the successor of the cathedral? Where is the inspiration that will touch genius into the creation of great and noble building achievements? Could a fitting theme be found in the postoffice or railroad station? Not yet has democracy adequately expressed itself in architecture. The international fairs held in this country suggest that we have not the courage to put our dreams into stone and iron.

QUESTIONS.

(1) How did the Black Death affect labor?
(2) What was the cause of this scourge—that allowed it to claim so many?
(3) Tell the story of John Ball.

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THE FIELD

"The World is my country, to do Good is my Religion."

THE BIG NAVY BILL.

Act Quickly.

We are now facing the most stupendous naval appropriation bill ever proposed in the history of the world.

If it is carried out it will seriously menace our relations with every other great world power, especially Great Britain, who will have to redouble her efforts to maintain her traditional two-power standard. The chant of the Democratic National Convention at St. Louis, "He kept us out of war, he kept us out of war," may be radically revised by history. G. Lowes Dickinson, the English publicist and a man who weighs his words, has declared in public his belief that a huge naval program would compel England to go to war with us in five years. It is only one man's opinion, perhaps, but we give it for what it is worth.

The situation has many ramifications, but reduced to its very simplest elements, it may be described as follows:

The House of Representatives has passed one naval appropriation bill and the Senate has passed another, and much larger, one. A joint conference committee has been appointed to reconcile the glaring differences between the two bills. The Senate has selected three "big navy" men for its representatives, Senator Tillman of South Carolina, Senator Swanson of Virginia and Senator Lodge of Massachusetts. *These men will stick out for the maximum.* The House members will include four "big navy" members, Padgett of Tennessee, Estopinal of Louisiana, Talbott of Maryland and Butler of Pennsylvania, the ranking Republican member, who talks a great deal of "pacifism" for the benefit of the Quakers and farmers in his district, but always votes "big navy."

When this committee has agreed on a bill, it will have to pass both houses and be signed by the President. Conference bills are frequently rejected by one house or the other; than another conference committee is appointed, and so on until agreement is reached.

The administration is putting tremendous pressure on the lower house to adopt the big Senate program in order that the Republicans may not be able to charge the administration with indifference to "preparedness." Nevertheless, there is a strong pacifist sentiment in the lower house, and if public opinion makes itself manifest, the House will insist on knocking off some of the more objectionable features of the Senate bill before agreeing to it. Now, what are those objectionable features?

(1) *The Size of the New Building Program.*

The House authorized the administration to construct 72 new ships in 1917, including *five battle cruisers* but *no dreadnaughts.* The Senate bill authorizes 157 new ships to be started within the next three years, including *ten battle cruisers and six dreadnaughts.* It authorizes the administration to build, in 1917, *four dreadnaughts* and *four battle cruisers,* a total of *eight* capital ships in one year when we ordinarily build but *two.*

Here is a brief resume of the two bills:

	House One Year.	Senate Three Years.	Senate First Year.
Battleships	0	10	4
Battle cruisers	5	6	4
Scout cruisers	4	10	4
Destroyers	10	50	20
Fleet submarines	0	9	0
Coast submarines	50	58	30
Submarine (Neff)	0	1	0
Fuel ships	1	3	1
Ammunition ships	1	2	1
Hospital ships	1	1	1
Repair ships	0	1	0
Transports	0	1	0
Destroyer tenders	0	2	0
Submarine tenders	0	1	0
Gunboats	0	2	1
Totals	72	157	66

The totals are staggering. The House Naval appropriation, which broke all records for "liberality" when it was drafted, reaches $269,000,000, of which $78,000,000 is for new construction. Compare this with the total appropriation for 1916—$149,000,000—of which $22,000,000 was for new construction. *But if you want a real gauge of the "preparedness" hysteria,* turn to the Senate bill, which appropriates $315,000,000 for 1917, of which $110,000,000 is for new construction. And as if this were not enough to wave before a wartorn world, the Senate bill authorizes appropriations for the next three years amounting to $588,000,000.

Great Britain's expenditures for her navy, under her two-power standard, are in the neighborhood of $256,000,000 a year. But if this bill of ours goes through, Great Britain will have to

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double her naval budget to keep ahead of us. It is this which prompts many to predict that she will be driven to pick a fight with us in a few years in order to prevent the load from getting too heavy.

(2) *Its Imperialistic Character.*

In its emphasis upon *dreadnaughts* and *battleships* and its indifference to submarines the Senate bill is thoroughly imperialistic. The Deutschland may be a nine-days' wonder and the fighting submarine may, as it did in the North Sea, drive the battleships in flight before it, but the submarine doesn't greatly interest the Senate. It is not aggressive enough. The submarine cannot collect debts; it cannot "demonstrate" before a sullen people and wrest concessions from them; it doesn't cost enough to be interesting to those industries which want the government to take up the slack for them after the war is over.

(3) *The Three Years Program.*

This is the feautre which most seriously impeaches Mr. Wilson's professed pacifism. "Good heavens!" the pacifist may well exclaim, "It is all very well to dissemble your love, but why do you kick me down stairs?"

This three-year program means that this Congress is to dictate the number of new ships to be laid down in the next three years. Instead of legislating for 1917, it legislates for 1917, 1918 and 1919. The next Congress will find its hands tied. The war in Europe may be over and public opinion may demand that all new construction shall cease, but Congress will find itself morally and legally bound to see through, with the necessary appropriations, the gigantic contracts for which this administration will have secured authority.

It may be urged that one Congress cannot bind another. This is true, in theory, but in practice each Congress is compelled to carry through the new construction authorized by its predecessor. Not to do so would mean that millions of dollars worth of new constructions would go on the scrap heap. No, there is no getting away from the fact that this administration is practically earmarking the naval appropriations for the next three years. If the Senate act becomes law, the pacifists, granges and unions may as well shut up shop so far as their influence on naval legislation for that period is concerned.

The scheme is not "constructive," it is sheer politics. And in principle it is utterly undemocratic. It was originally conceived by the Navy General Board as a way out of the disagreeable necessity of convincing Congress each year of the necessity for more ships. *"Our Constitution forbids Congress to authorize appropriations for the army for a period longer than two years.* This is because our forefathers had heard of *militarism* and were afraid to give any group the power to build a huge standing ormy. They had never heard of *navalism,* so they neglected to establish a similar safeguard in the case of naval appropriations. *If they could have foreseen the present day combinations of navy leagues, jingoistic newspapers, armament makers and admirals with the quarter deck mind," who can doubt they would have made a similar provision against navalism?*

It is a dangerous precedent. If it succeeds, the jingoes will next attempt a full *five-year program* (that is what this one was originally until the House rebelled), and some day they may emulate the German Emperor, who has blocked the pacifists and the socialists of Germany with a *twenty-year* program. This, by the way, is the only other example in the world!

Summary.

The real battle is now in the House of Representatives. Write or wire your Congressman your views on the two bills. Tell him to stick out for the House bill. *Wire the President what you think of the three-year program.*

Remember, this is a presidential year and no candidate is indifferent to your views. There is a general election on and a good many of the congressmen are up for re-election. Your letters will not be thrown in the waste basket by a Czar-like Secretary; on the contrary, they will be read by your representative with close attention. He has a lively interest in your point of view, amounting at times almost to sympathy. Write or wire him. And do it now. *A fortnight may see the fight won or lost.*

C. T. H.

NEW WARS FOR OLD

By

John Haynes Holmes

Minister of the Church of the Messiah, [Unitarian], New York City, author of "The Revolutionary Function of the Modern Church," "Marriage and Divorce," "Is Death the End?," etc.

DR. FREDERICK LYNCH, *Editor of Christian Work and Evangelist, says:*

"I have read 'New Wars for Old' with great interest. No one has put the case of moral force surpassing physical, and of love as the most irresistible thing, more strongly or persuasively than Mr. Holmes has here. It is the most stimulating reading I have found in a long time; every page challenges one; and its moral intensity is tremendous.

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INTRODUCTION

I do not know when I have read a more interesting collection of chapters than those in Dr. Jones' book, "Love for the Battle-torn Peoples." They are true, and truth is always interesting. Half-truths are dull, and most writing is only half-truths. It is only the prophet who speaks the whole truth, and Dr. Jones is one of the prophets. No outworn shibboleths for him; no reposing in medieval formulas of thought; no clinging to customs simply because they are ancient; no allegiance to a thought because the mob holds it; no meeting of twentieth century problems with outgrown weapons. There is nothing of these things here. There is only thought that transcends conventions; love that spreads far beyond national boundaries; vision that appreciates the great human-divine soul of man in every land; patriotism that claims the foreigner as a brother to be loved rather than the enemy to be killed.

Dr. Jones finds something to be loved in the people of every land. He is perfectly right in his judgment. The people of Europe had nothing to do with bringing on this war. The Germans did not hate Englishmen and Frenchmen. It was a handful of so-called statesmen who did it all, and it is only a few statesmen, editors and generals who hate other nations and egg their peoples into war. The path to peace lies through the hearts and minds of the people. These men who are killing one another in the trenches, put them all together, dress them as civilians, get the officials out of the way and they would have as happy a time as children at a Sunday School picnic. Peoples are already much the same, and *brothers;* governments emphasize differences, fan false patriotism, shout national ambitions, and are *enemies* of one another.

I do not recall any other book which brings out so strikingly the finest characteristics of each nation as does this. Here we see the real German, the real Russian, the real Frenchman and so on, and they are all lovable and have high qualities. Would that such a book as this could be put into the hands of our school children. It would not only make for their good-will toward the peoples of other lands, but would vastly increase their appreciation of the neighbor who lives next door.

FREDERICK LYNCH, D.D.

New York City, August 1, 1916.